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Trinity College

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The Trinity Tablet.

VOL. X.

HARTFORD, CONN., SATURDAY, DECEMBER 8, 1877.

No XII.

The Trinity Tablet.

*Published every three weeks during term-time by
the Students of*

TRINITY COLLEGE.

Managing Editor, JOHN DOWS HILLS.

EDITORS, CLASS OF '78.

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THE TRINITY TABLET,
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The TABLET is for sale at 42 J. H.

The present number of the TABLET closes the editorial labors of the class of '78, and we resign the responsibility to our successors without reluctance, and with every wish for the future of the paper under their management.

The TABLET has labored under some disadvantages through the period in which it has been entrusted to us, but we have endeavored to make it a newsy college paper, of interest to our graduates and students. To have aimed at anything of a literary character, it seems to us, would have been not only out of place, but also striving after what, in so small a college, and with so limited a number of contributors, would have been, from the outstart, utterly impracticable.

In order, however, to make the TABLET a success, it should be in a sound financial con-

dition, which, we are sorry to state, has not been the case during the past year. Partly through the difficulty of procuring advertisements, on account of the dullness of the times, and partly through indifference or carelessness on the part of many of our subscribers, we are considerably in arrears, and this has been no great stimulus toward the improvement of the paper. The former of these it is not in our power to remedy, but, in regard to the latter, it only remains with the undergraduates to exercise a little more care and interest in the welfare of their college paper, in order to make it worthy of our *Alma Mater*. It surely is not expecting too much of our undergraduates that each should do his part by subscribing for the TABLET, and promptly meeting his subscription when it becomes due. We urge all to assist in supporting a paper which professes to be, and, we hope, has been, under our control, "an exponent of the views of the students." With these exhortations, and a sincere hope that the paper may obtain the support which it deserves, we only add a "*longum vale!*"

Considerable discussion was excited during the latter part of last term in regard to the feasibility of adopting the cap and gown at Trinity, and hopes were entertained by many friends to the new plan that it would be carried into effect this year by the Senior class. It seems, however, that the time was not ripe for so great an innovation, and, as there was a decided opposition by some of the class, the matter has been dropped by tacit consent. We hope that it is only latent, however, and that it will make its appearance under better

auspices, and before no long time. We commend the matter to the careful consideration of '79, whom, both on account of their general student-like character as a class, and, also, the privilege which, in all probability, will be theirs of being the first Senior class in the new College, we judge likely, and best-fitted to inaugurate so desirable a change.

The recent defeat of the foot-ball team by the Yale eleven has drawn forth various expressions of opinion in our College circle. There are some professional grumblers among us, who could growl at anything that might offer the faintest pretext, and these have not hesitated to rate the folly of throwing away time and money only to incur the disgrace of absolute defeat. The counter sentiment, however, is much more general, that, victory or defeat, the game was better played than not, and any sign of activity among us should be welcomed with pleasure, and encouraged under all circumstances. Trinity has never taken a very prominent part in athletics, but she has generally been represented both in boating and on the ball ground. This year the only sign of energy in this direction is this that she is manifesting in foot-ball, and it is hoped that there may be interest enough among us to keep the association from falling to the ground.

There is a story told about a certain writer who published a history of Norway, and devoted one entire chapter to the owls found in Norway, but in the absence of any definite proof, remarked, in a foot-note (by his brother, we suppose): "There be no owls in Norway." Now we wish to say something on the benefits of Lectures, but we almost feel tempted to begin and end with the statement that we have no lectures, seeing that they are so few and far between, but upon second thought we do not. It has been sufficiently proved, we think, by recent events, that lectures benefit as much, if not more, than re-

citations. No one who listened to our own extemporaneous orations can deny that a recent lecture on Evolution was largely drawn upon by a great many of the speakers. This may have been chance, but we hardly think it was.

Now we do not mean to say that all lectures would have this effect, but this is the fault of the style in which they are written, and not of the student, who does not wish to wade through all the mire in order to gather little or no good.

Make the lecture interesting, and present the subject in an attractive light, and there will be more knowledge gained by it than by a recitation

College wit, it must be confessed, is at a pretty low ebb, and our practical jokes have wonderfully degenerated, when insults and wanton injury are offered to the persons or property of our professors. The tendency to this violation of all that becomes gentlemen and Christians should be frowned down at once by those who wish to preserve the dignity and reputation of Trinity students.

Every piece of mischief around the College seems to leak out sooner or later. Cover up anything ever so carefully, and, before you have finished, it is common talk. The perpetrators of any mischief are known sooner or later; a joke leaks out before long. So we have to be careful that any mischief in which we are engaged, when brought to light, should not appear in an unfavorable aspect. There are different kinds of mischief; a joke is good as long as it does not go *too* far, while it keeps within the bounds of propriety; once it oversteps these, and the fellows concerned are guilty of an outrage on human decency. Now a joke which is carried so far as to injure life or property, as the phrase goes, is a bad one, and one to be avoided. A person may be very unpopular, and act very absurdly, but that is no reason why others should forget themselves. Get the joke off well, or not at

all; a bad one counts for nought. What is there gained by spoiling the goods of a professor, unpopular though he be. There ought to be a way of paying back, which should not be at all out of the way. We hope this will have a good effect on the Freshmen, that they may not repeat any of their offences.

We have heard a great deal, lately, about the short-comings of cities in which colleges are situated, and this, especially, in a letter of the President of Brown University, complaining of the lack of zeal manifested by citizens of Providence. Although this communication was evidently written in a hurry, yet there is a great deal of truth in what he says. There is a fault, and a most fatal one, somewhere, and the President seems to think that this fault lies with the townspeople, but if this is the right explanation, he has in no way encouraged the citizens to give, but, by his sarcasm, has taken the worst way possible of remedying the matter. In order to encourage a lively interest in a college, it is necessary that the college should make some concessions in return; that is, be willing to meet half way.

A great deal may be done in this way without the college being at all inconvenienced, for instance by opening the library of a college to the citizens of the town where it is situated. Also in a town or city where there is no extended collection of minerals, etc., the college collections are of great use, but if kept under lock and key, and only opened on State occasions, they are worse than useless, or, even if freely opened to the students alone, it does little general good. Another way is for the Faculty to get up a course of lectures open to all, and this can easily be done.

In fact, there must be a co-operation, and the matter becomes simplified. What can be done by co-operation of the two is shown by the Hall recently erected by a gentleman for the University at Rochester, with the proviso

that the residents of the city, as well as the students, shall have access.

Now, as regards ourselves, there is very little about which we can complain, but the College has never done very much to benefit Hartford. Besides the fact of its location, that there must be some bond, is proved from many little circumstances. Of late years we have been rather cramped as regards room, and many exercises have been dispensed with, but we hope that when we do have the chance, the Faculty will do their part in the work. In the past the students have been expected to do almost all.

IN MEMORIAM.

JOSEPH MOSGROVE TRUBY.

On the morning of the fifteenth ult., the students were saddened to learn of the departure from this life of Joseph Mosgrove Truby, after a very brief illness. The deceased was a member of the Junior class, and the only son of Simon Truby, Jr., of Kittanning, Pa. He entered college in 1875, and remained here during the Freshman year of his class, going home at its expiration, where he spent the following twelve months with his family, returning here last September to complete his academic education. He was a careful and patient scholar, a youth of remarkable truth and purity of character, and a consistent communicant of the Church. Respected and beloved by his fellow-students and instructors, his death has cast a shade of gloom not only upon his immediate friends, but also upon all the members of the College.

The funeral was attended at the College chapel, on Friday morning, the sixteenth, at eleven o'clock. The chancel was draped with black, and above the altar rose a beautiful cross of white flowers. The body was borne by two sets of bearers from the class of '79,—Messrs. Potwine, Hagar, Bailey, Pattison, Carpenter, and White, and Messrs. Webster, Harding, Willson, Buffington, Elbert, and

Winkley. The coffin, covered with a pall, rested upon a bier just outside the chancel rail, and upon it were placed the floral offerings of the Order of Beta Beta, of which the deceased was a member, and of the class. The Rev. President Pynchon read the solemn opening sentences of the burial service, and the Rev. Professor Johnson read the anthem, the students chanting the responses. The lesson was then read by the Rev. Professor Hart, after which the students united in singing the beautiful hymn, "Brief life is here our portion." The Rev. Professor Huntington concluded the service with the prayers. The procession of students was formed upon the campus by Mr. Campbell, '78, the College marshal, and proceeded to the depot before the hearse. The father and sister of the deceased followed, and after them the President of the College, the Faculty, and the Order of Beta Beta. The students remained at the depot until the arrival of the noon express for New York, thus paying the last sad tribute to the memory of their deceased comrade. The interment took place in Kittanning on the following Sunday.

At a meeting of the class of '79, held on Thursday, the fifteenth, the following resolutions were adopted :

The Junior Class of Trinity College, suddenly called to mourn the death of their friend and classmate, JOSEPH MOSGROVE TRUBY, and deeply impressed with the sense of their loss, place on record the following minute and resolutions :

Though in the ordering of an All-wise Providence our classmate is separated from visible companionship with us, we shall always cherish his memory, and feel the power of his upright life and good example.

We can never forget his quiet, gentle manners, the excellence of his mind and character, his scholarship, as thorough as it was unostentatious, his conscientious fulfillment of every duty, and the high motives that guided and governed all his actions.

These qualities won for him universal esteem, and gave the promise of a noble and useful career.

Resolved, That we extend our sympathy to his family and friends in their sore affliction, and that, while mourning with them the seeming loss of one beloved, we do not forget, what must also be to them a source of unspeakable comfort, that his death was bright with the promise of a blessed immortality.

Resolved, That the class wear the usual badge of mourning for the remainder of the Christmas term.

Resolved, That a copy of this record be sent to the family of the deceased, and that it be published in The

TRINITY TABLET, *The Churchman*, and the daily papers of the city of Hartford.

SYDNEY G. FISHER, }
ALFRED HARDING, } Committee.
DAVID B. WILLSON, }

Trinity College, November 15th, 1877.

ARCHBISHOP BAYLEY.

Most Rev. James Roosevelt Bayley, D. D., eighth R. C. Archbishop of Baltimore, died in Newark, N. J., on the morning of Wednesday, Oct. 3rd.

This distinguished prelate was graduated from Trinity College in the year 1835, and, it is interesting to notice, was a classmate of Bishop Williams.

The following extract, condensed from the sermon preached at his funeral by Bishop Foley, of Chicago, gives a brief summary of the most important events of his life, and a description of his character, as it appeared to the eyes of his co-religionists :

"During his early years, the young Mr. Bayley grew up with qualifications that fitted him for almost any profession. He first proposed to devote himself to medicine, but had not pursued it long before he discovered that there was another profession that afforded him more opportunity to follow the bent of his heart, and to do good to his fellow men. He studied with great diligence and qualified himself as a Minister of the Church of his choice. At that time there was a movement across the water, which was turning men's minds from the channels that seemed to lead them to paths of honor and fame in the Church of their own belief.

"Among the earliest to be attracted by this movement was the young Mr. Bayley. He was not a man to follow delusions or false impressions, and after calmly investigating the subject, abandoned whatever hopes he had of advancement in the respectable denomination to which he belonged, went to Rome, and, being actuated by the highest motives, announced his resolution to give himself to the service of God and his fellow-men.

"After taking a course of severe ecclesiastical study, he entered the priesthood, and devoted himself to relieving the sick and suffering in the pest hospitals of New York. He was made Secretary of Archbishop Hughes, and for seven years served in that responsible position. In 1853 he was called to the important duty of building up a new diocese, and was, in that year, consecrated as Bishop of Newark, which he made one of the model dioceses of the country. He founded the College of Seton Hall, besides many colleges for young ladies, and other schools of learning.

"On the death of Archbishop Spaulding, of Baltimore, he was appointed his successor. In this important position, although suffering from a grievous disease, he labored faithfully to carry out the designs that his predecessor had originated.

"He was a man without guile, frank in his manners, and whose every word told of sincerity. He was, also, a great student, and an accomplished scholar in his own language."

THE FUTURE OF COMMUNISM IN EUROPE.

The desire to rise,—that longing after wealth and influence, which is so prevalent in the human breast,—if rightly controlled, and if accompanied by intelligence and principle, becomes a blessing; but, if the mind is bigoted and uncultured, degenerates into envy of the successful, and begets a chaos of mistaken ideas. Of course, there have always been men who have thought it hard that, while they felt the woes of poverty, others of their race should have all the luxuries that wealth can give; and these forced themselves forward, when the Agrarian laws so agitated the old Roman Republic. But it was not till this century that the Communists, as such, came into notice as a political party.

For some years now, this idea that a distribution of property will better their condition, has been gaining ground to an alarming extent among the laboring classes; and the general disturbances of 1840, and the temporary success of the Commune in Paris in 1871, have shown the European nations that they have, lurking in their midst, an enemy to just government, that is no longer to be despised and overlooked, but which must be watched and foiled with jealous care.

In our own country, this curse has scarcely made its appearance. There are one or two Communist societies, but they are of such limited numbers that they need cause no apprehension. In fact it is not probable, and it is hardly possible, that the evil can make headway here, for our government educates its people, and is so constituted that it has not those causes of complaint against which the European Communists are working. The land is not all divided up into noblemen's estates, which must descend from father to son, but all who have the industry to earn the price can be land-owners. Talent, industry, and perseverance, are allowed full scope, and it is a man's own fault if he does not rise.

In Europe, however, it is different. In the

principal states, scarcely any but the nobility can obtain possession of the land, and so the lower classes are jealous of them, and think that their estates should be divided. This plan, of course, would be very unjust, and would not work the desired end; but there is an excuse for the proposal of its adoption.

The nations speaking the Romance tongues, and the German speaking peoples near them, have been, till lately, and some of them are still, under absolute monarchies, and under the ruinous Papal influence. They were ground down by kings and priests, until hatred for their oppressors drove them to the opposite extremes, and they became Communists and Rationalists. They had none of our educational advantages, and so their untutored minds could suggest no middle course. They rushed blindly to the other extremes, and, in their bigoted fury, plunged countries into the horrors of civil warfare, to obtain the supposed remedies for their distress.

When such ideas have taken firm hold on a nation, it is a difficult task to root them out, and an impossible one, if the proper steps are not taken. The only amicable arrangement is, for the two parties to meet half way. The people must be educated and brought to view the subject in its proper light, and the haughty nobles must lay aside some of their aristocratic notions, and consent to the adoption of a more popular form of government; such as the republic or the constitutional monarchy. In Prussia, where the Rationalists are increasing to an alarming extent, the people are educated, but there is still the absolute monarchy, and its evils are plainly seen. In the other states, no active steps toward public education have been taken, and in but few of them has the government been moderated.

If these much needed changes are not made, if the evils that give birth to Communism are suffered to remain, the Communist principles will surely flourish, and their struggle for the mastery will be a repetition of the awful horrors attendant upon the rise

and downfall of the French Commune. One shudders at the very thought of seeing the fairest parts of Europe deluged with blood, and overwhelmed by civil warfare.

But modern ideas have a more moderate tendency than the old, and there is every reason to hope that the proper remedies will soon be applied, and that a cure will follow. The leaders can scarcely fail to take the hints that the prosperity of the United States and England throws out to them, and thus really benefit themselves, and be held in grateful remembrance by future ages.

THE VALUE OF THE LOVE OF PRAISE.

Among the most dangerous temptations which beset the path of a young man, as he launches forth upon the long and difficult journey of life, is that of catering to, and governing himself by, the opinion of his fellow men. And one of the most important and difficult questions, which one will find forced upon himself, must be as to how far he should yield to the tempter, and how far he should repel its insinuating advances.

Like all temptations whose gratification may lead to evil results, it has an allurements, an enticing charm, which man is prone to follow. And there is, also, in regard to this particular one, a consideration which most surely entangles us in difficulty, and which, though it may not often suggest itself to us, must be allowed to hold no little weight. This consideration is one whose importance has been pointed out by writers of all ages, and whose truth is established by the Scriptures themselves. It is that this love of praise, this tendency to curb ourselves by the estimation which other men may form concerning us, is implanted in us by God himself, that it is one of the innate principles of our nature.

The universal prevalence of this tendency, and its existence in all men, from the most enlightened down to the most degraded, would seem, even without the higher authority which we have mentioned, to prove the truth of this

theory. And so we will take for granted this point, and pass on to others which admit of more diversity of opinion.

Allowing that it is natural for man to love the praise of others, allowing that it is permitted, in fact, intended by God, that man should govern his actions, to a certain extent, by the opinion which the world may form of him, just how far should he submit to it? Now, there is, doubtless, one class of persons who consider themselves so thoroughly inspired with the knowledge of truth, as to be justified in holding that man is under no obligation, and has, indeed, no right to take heed of the censure or approval of others, while there are others, perhaps, who, reasoning upon a *quasi* utilitarian ground, declare their conviction that the good-will of the public should be one of our principal guides.

The settlement of this perplexing question must, however, depend almost entirely upon the circumstances of particular cases. There are few men in the world who are so unerringly instructed as to be able to be the best and most competent judges of the propriety of their actions in all cases. All men are fallible, and God, by first placing the light of truth in all his creatures, and by then placing in us a natural love of their praise, has most certainly manifested his will that we endeavor, to some extent, to please our fellows, and to look to their opinion as a test, in some degree, of the right or wrong of our deeds.

Ninety-nine out of every hundred men will generally, by shutting their ears to public opinion, and by making their own reason the judge of their duty, become narrow-minded, unsympathetic, misled bigots, judging all men by their own standard, and allowing excellence to none but themselves.

And yet, there are cases in which this is not true. Oftentimes it happens that the particular circumstances of a case are known only to one's own self. Conscious of his own justification, he adopts his course, and holds it against the remonstrances and censures of

lookers-on, who have seen but one side of the matter, and who, upon their hasty misconception, launch upon him the full force of their scorn. To such we say: Keep on as you have begun. For, while we admit that public opinion should be regarded, it is only when founded upon a knowledge of facts, and if the facts are misconceived, the opinion based upon them is worthless.

Contrasted to the last mentioned class is he whose sole object is popularity. Such men are numerous, and their utter worthlessness is too apparent. They are those whose sentiments accord with the words of the satirist: *quam pulchrum digito monstrari et dicere hic est.* And of all the faults into which man can fall, none seems more despicable than this one of pandering to the passions and opinions of men, only for the purpose of gratifying the selfish and sordid desires of vanity. He who takes this course, has, more certainly than any other, been blinded by the lustre of the temptation, and has run upon the shoals which are whitened with the bones of ill-starred voyagers. R.

CASUISTRY IN COLLEGE.

It is to be doubted whether any more practised adept in the subtleties of Casuistry can be found than the average student in Trinity College. It is useless to deny that the influences which are brought to bear upon students are such as tend,—no matter with what results in other respects,—to harden their moral sensibilities, dull their consciences, and narrow their sympathies. We enter as boys, fresh from the pure influences of a warm, loving home, or from a school where we have spent an open-hearted, careless kind of life, under the eye of a master who has treated us as we were, children. Freshman *admittitur* examinations once passed, our eyes are opened upon a new and mysterious world. Our sphere of existence is enlarged, and, to our unsophisticated natures, it seems a wondrous region, into whose mysterious shades we rush

with blind delight and foolish enthusiasm. We may start upon the threshold with the highest aspirations and the deepest resolutions not to be found wanting, full of faith in the present and courage for the future, but, alas! how few there are who realize those dreams, and who are not obliged, at the end, to confess with a sigh that, were they only permitted to tread the old paths again, they would act very differently.

We come together as students of a common college, and some of us as classmates. Many of us communicants of the Church, all of us Christians, we are at once called upon to recognize the distinctive churchly character of our *Alma Mater*, and are bidden, under sufficient penalties, to attend chapel services twice a day.

Scarcely have we formed a slight acquaintance with one another, when we are separated into cliques and factions, each under its own respective name, and, from that time, all friendship and sympathy, which would probably arise from higher grounds and common principles, are excluded between those who have been thus divided by arbitrary barriers. The claims of these associations are first to be considered, and, after these, what little is left may be offered to pacify the requirements of Christianity. At first it presents rather a startling appearance to the new-comer, if he is at all given to love consistency, to see the loving mother who, with one hand on the Bible, urges Christianity upon him day and night, the main substance of which is charity, with the other draw him into a narrow circle and say, "Thus far shall your love and sympathy extend, and no farther!" But in time the feeling of wonder wears off, and we are crystallized into it, believe in it, and wonder how we could ever have thought differently.

Again we are told that, now we are no longer *boys*, (indeed students have been rebuked by professors for using the obnoxious term) we are, to a great measure, thrown on our own responsibilities, and entrusted to our

honor. But, at the same time, as it is taken for granted that all students are more or less untruthful, and that, men or not, it is impossible to have a *bona fide* case of sickness for one or two days only, a compromise is made between our consciences and the avaricious collectors of marks, by which every excused (?) absence deducts a half mark from the standing of the man excused. On Monday we must answer as to our attendance at church on the previous day, but, to be strictly honest, if we were a few minutes late, or retired before the close of the service, or, feeling more devotional in the evening than in the morning, we chose to attend then, we must answer present.

These and a thousand other circumstances which surround us make the majority of us, in the end, very clever kind of heathen, and, what is more, very expert casuists. Disguise it as we may, we are all of us time servers and policy pursuers to a certain degree, and reconcile it to our consciences as best we may, which, in time, becomes easy enough. The words of Juvenal, "*nemo repente turpissimus fuit*," find a broad application in college life, and, when the average Senior sings the *Nunc Dimittis* for the last time in college, he turns his back upon the old chapel, where, for four years, he has prayed so many idle words and knelt so many times in utter weariness and ignorance, only to utter an exclamation of delight that he is a free man, and that religion, if any is left, may be the spontaneous offering of his own heart, not the devil's leavings, whose only motive was necessity and collegiate standing.

It is greatly to be regretted, and, in a certain degree, is necessary, that this casuistry should be practised, but it is a question whether the temptations to it are not needlessly aggravated and resource to it encouraged.

K.

We congratulate '81 on the success of their experiment with the skeleton on Thursday morning last.

OUR CHAPEL SERVICES.

MESSRS. EDITORS: Of late there has been little attention paid by the TABLET to a matter of which we wish to speak, and which is deserving of much attention from all of us. We refer to the disturbances which take place so frequently in Chapel.

It seems as if all of us, students and professors alike, who have the welfare of our College at heart, and who are anxious that our reputation for the future shall be as good as, or raised higher than, that which Trinity has enjoyed in the past, should have an eye to all of these minor points, which, small and trifling as they may seem, nevertheless play no small part in the shaping of the end we seek. These playful little rows in chapel are, of course, matters of no great importance, and, probably, will cause no very marked decrease in the numbers of the next few classes, but, for all that, it must be remembered that on our reputation as gentlemen, and not as scholars merely, depends to a great extent the reputation of our *Alma Mater*.

It must be remembered, too, that this matter of reputation concerns the Faculty fully as much as it does the students, and that it is just as much their duty to see that a gentlemanly spirit prevails, as it is ours. We doubt not, that, knowing what their duty is, they have pondered long and seriously over the trouble, and it is not very rash to conjecture that, on the evening after the Missionary Society decided definitely "How the Church can best deal with the irreligion of the *lower classes*," they tried to determine how they could best deal with the gross irreverence of the under-classmen; but, at the same time, we must conclude that they have, as yet, arrived at no satisfactory solution. If the riddle is not yet solved by them, we would be happy to suggest to them the idea of holding the concluding debate with open doors, and of admitting as speakers on the subject those of the undergraduates who have, or think they have, opinions worth hearing. We have

no doubt that these opinions are numerous, and that some of them would be quite worth hearing, but, as it is most decidedly improbable that the Faculty would ever compromise their dignity so far as to listen to the views of a student on the subject, we propose to give here, in all humility, our own opinion, and to propose a remedy.

We all are well aware that, in almost every case, these excessive overflowings of animal spirits have taken place at evening chapel. The reason of this is too evident to need much explanation. How many of us are there who do not often feel, after the day's work indoors, that we are too tired, and would much prefer to be excused from this service? How many are there who go into chapel, each evening, intending to make good and conscientious use of the opportunity afforded us, and who do so undisturbed by those who go in merely to save marks and to avoid suspension?

The remedy we would propose is a simple one, and by no means original with us. It is to make attendance at evening chapel voluntary. We say, let there be service in chapel every evening, to which those of us who feel so inclined may come, but let an end be put to these scarcely creditable rows, which, by no means, add to the sanctity of the place, by the exercise of the only possible means in the power of the Faculty.

We are all as well aware as is our worthy President that this is one of the "remarkable features which distinguish us from sectarian institutions," but, at the same time, we can only feel that this distinguishing feature conduces less than would be expected to the improvement of our morals, and turns what should be an occasion of pleasure to all those who would willingly avail themselves of their privilege, into something much more like a mechanical business transaction.

We do not bring up this plea for a change because we are opposed to chapel services in general, but because we are very desirous of seeing our services attended with a little more

decorum and decency, and we hope that, through your columns, the Faculty may learn the wish of at least one of the students.

JUVENIS.

COLLEGE AND CAMPUS.

THE ATHLETIC ASSOCIATION.

There will be an Athletic Exhibition in the College gymnasium some time this month, though the exact date has not yet been decided upon. Quite a number of men have entered in the various departments, and are getting up their muscle for the contest.

THE ATHENAEUM FUND.

When the Athenæum Literary Society died out in College, it left a fund to the College Library, the proceeds of which were to be devoted to the purchase of books. This is mainly applied to the purchase of historical works. The contributions for this year have just been received, and, among others, were the following: Schlieman's *Troy and its Remains*; *Chaldaean Account of Genesis*, etc., by George Smith; *Assyrian Discoveries*, by the same author.

BASE BALL CLUB.

A committee has been appointed to draw up a new constitution for the base ball club, and have nearly prepared one to be acted on by the association. A meeting for this action will be held soon, and, judging from the largely increased membership, the association is in a more prosperous condition than for some time past. The nine are not working as hard in the gymnasium as they gave promise of doing at the opening of the term, and they should remember that nothing but hard, earnest work can bring success, and should second their captain's efforts to improve our base ball record.

THE READING ROOM.

The reading room has, at last, been fitted up, and now, during the day time, one can read a few papers, which, it is to be hoped, suit the taste of the committee, though the

selection certainly does not please the majority of the students. The great cause of complaint, however, is that no provision has yet been made for lighting the room. It was made use of last year more in the evening than at any other time, and, as the College authorities will not put in gas for us, the committee should see to lighting the room by lamps. It would cost but a trifle, and it is strange if they cannot raise enough money for the purpose. It would have been much better to have spent their funds in that way than in subscriptions to the *Weekly Sun* and *Palladium*.

FOOT-BALL.

The newly-organized foot-ball team played its first match game, November 21st, in New Haven. The score was seven goals and eleven touchdowns to nothing, in favor of Yale; rather a bad defeat, but, considering the fact that most of the Trinity men had never played till this Fall, it was nothing more than what might have been expected. There was a good deal of talk, at first, among the students, of the folly of arranging the first game with such a team as Yale's, but it is conceded now that it was the best thing that could have been done. Our men found that they know very much less about the game than they had expected, and what they learned from their opponents more than compensated for their defeat.

There is good material in the team, and, by paying strict attention to the rules, and practising at every opportunity, they will soon play a very good game. The captain asked permission of the President for the eleven to play Columbia in New York, but it was refused.

THE LIBRARY.

For the last year there has been a great deal of work done in the Library, which would not be noticed by the careless observer, but which can easily be seen by the constant visitor, from the fact that now a book, which is not taken out a great deal, can be found without spending a whole day in searching through the alcoves. Before the books were arranged on any definite plan, when each alcove represented some general sub-division, and a book was put in one of them without

any mark to show it belonged there, it was almost impossible to find any book at all, for not even the Librarian could keep an account of the books, though he knew where they should have been. Since they had no mark to show where they belonged, they were continually being mislaid. The old slip catalogues were good enough in their way, but it was a very poor way, showing only that the Library had once possessed a given book, without telling where it could be found.

We remember, several years ago, that one of the students looked every week, for nearly three months, before he could find a book. The volume he wanted was in the Library; he knew the name of it, and its author, but this helped him very little. Now each book has a number, which tells immediately where it belongs, and by consulting a subject index, whatever is in the Library on a given subject can be found. At present, the subject catalogue of our Library comprises: Fine Arts, Literature, History (including Geography and Travels, and Biography), and Philology, and work is being pushed forward rapidly on other parts.

The interest taken by those in charge seems to have stimulated many who are interested in the College to make donations. Two hundred and forty volumes have been added to the Library since January, 1877, and books are coming in every week from various sources. Most of these additions were from donations, since the limited space allowed the Library at present prevents the expenditure of the funds for increasing its size. Even with this care, the room has a very crowded appearance, but in the new buildings the Library consists of two floors and a balcony, and will furnish plenty of room. It is expected that, next year, there will be an arrangement made by which it will be open for some hours every day, and this will increase the interest of the students, and also their reading to a great extent.

PARTICLES.

Poor Particle is at his wit's end. The Fresh are so absorbed that they have almost entirely lost their second nature, which is to be funny, and are pursuing the *lower* paths of knowledge, undeterred by higher or loftier aims. Now, if the Fresh fail him, what in the world is Particle to do? Is he to aim

higher and light lower? If this state of affairs is to continue, he should be informed that he depend no more on them. Then the question naturally comes up, who is to supply the place? Shall we (if we can dignify such an unimportant personage as the aforesaid Particle by the editorial "we"), look to the task-ridden Soph, deep in the discussion of the questions of vital import, "The camel why not a man?" "The whale why not a fish?" or, perplexed with Anna Lytics' explanation of her theory as regards the Tangent to the Hyperbola? Surely, engaged in such lofty themes, he cannot bring his mind down to the plane of ordinary mortals; we cannot, must not, expect so much of him.

Let us look to the ease-loving Junior, but, at first glance, you may satisfy yourself that "he'll none of it." He has no notion of bothering himself, to speak mildly, about making sport for other people, leaving out of sight altogether the fact that he has a dim concept of a tradition which imputes dignity to upper-classmen.

The Senior alone is left; he is our only hope, and to him we make our request, but are met with the curt reply of an "engagement," real or otherwise.

So, left to himself, Particle ruminates and thinks over all the course of droll things from the creation to —, but finds nothing, absolutely nothing to say. Of course graduates and Faculty are not to be expected to furnish fun for the multitude, so we leave them out.

Particle, thus left out in the bleak December cold, makes a lowly courtesy, and, like the robin, disgusted with the ingratitude of humanity, will

"Go to his barn,
And keep himself warm,
And hide his head under his wing,
Poor thing."

DOINGS AT OTHER COLLEGES.

COLUMBIA.

A University nine is proposed.

The prospect for new buildings is far from bright.

Three "cuts" from prayers in two weeks are allowed each student.

RUTGERS.

There are 37 Freshmen in the classical department.

The Oxford caps, which Rutgers was so eager to introduce, and which it finally succeeded in procuring, have rapidly disappeared from the campus, and are now the exception rather than the rule.

PRINCETON.

The Bric-a-Brac is soon to be issued by the class of '79.

The class races at Burlington were great successes, and a decided improvement on the old races on the "raging kanawl," that is so familiar to the college editor. The Sophomores won in 7 minutes 59 seconds. Course 1 1-2 miles.

AMHERST.

Hazing is very much discountenanced.

A Foot-Ball Association has been formed, and a team selected.

A spirometer has been procured, and will shortly be placed in the gymnasium.

The students who reside in the state of New York have formed an association to be called the Knickerbocker society.

YALE.

'78 amuses itself with bonfires on the campus.

Brown, '78, S. S. S., has the best record of all the fielders of college nines.

'79's race with Wesleyan was given up on account of the illness of a member of the latter's crew.

At the fall regatta, '79 won the barge race and also that for pair-oared shells. Livingston was victorious in single sculling and '78 in the last barge race.

WILLIAMS.

Foot-ball increases in popularity.

The telephone is in use between the rooms in East and South College.

The Seniors have decided in favor of having a Class Day. The old custom of smoking the pipe of peace on that occasion will be restored, but caps and gowns will not be worn.

PERSONAL.

It is particularly desired that the Alumni furnish us with all items of interest that may come to their knowledge, concerning every one who has been connected with the College. We would ask their co-operation in

making this department what it ought to be—a medium between graduates and their Alma Mater.

SANFORD, '42. Hon. Henry S. Sanford has been nominated Minister to Belgium by the President.

BENEDICT, '47. Rev. Samuel Benedict has accepted the rectorship of St. Paul's church, Cincinnati.

HUNTINGTON, '50. Professor Huntington has charge of St. Paul's parish in this city.

BOSTWICK, '51. Rev. Wm. H. Bostwick has resigned his parish at Northfield, Conn., and now resides at 166 Clark street, Hartford.

WITHERSPOON, '59. Orlando Witherspoon visited the city lately.

PECK, '59. Rev. J. M. Peck is rector of Christ church, Danville, Pa.

CADY, '60. J. C. Cady was in town a few hours week before last.

HALE, '62. Rev. C. S. Hale is residing in New Berne, N. C.

FERGUSON, '68. Henry Ferguson was in town lately.

LEROY, '69. Rev. Jacob Leroy has been visiting in this city.

POTTS, '69. Rev. F. H. Potts resides at Oconomowoc, Wis.

WHITE, '69. Rev. Thomas White is missionary in McKeesport and Monongahela City, Pa.

ELWELL, '70. George E. Elwell is practising law at Bloomsburg, Pa.

EVEREST, '71. C. S. Everest is studying law at Yale College.

MURRAY, '71. A. S. Murray, Jr., was in town not long ago.

GRAHAM, '72. Rev. John Graham is rector of the Church of the Cross and Crown, Erie, Pa.

THOMPSON, '72. Rev. C. S. Thompson was recently ordained to the priesthood at Scranton, Pa., by Bishop Howe. He is Professor of English Literature in the State Normal School, Bloomsburg, Pa.

HYDE, '73. E. M. Hyde has charge of the classical department at the Episcopal Academy, Cheshire, Conn.

BUCKLEY, '73. W. H. Buckley was in town last week.

MORRISON, '74. Rev. W. F. Morrison resides at 264 North Broadway, Baltimore.

FOOTE, '76. C. E. Foote is studying law at San Jose, Cal.

SKINNER, '76. W. C. Skinner has been passing several days in this city.

SCUDDER, '77. E. M. Scudder has been in town.

EXCHANGES.

The Columbia Spectator has already taken a high stand in the world of college publications. It is not far behind its sister the *Acta*, and in its editorial and literary departments is finely managed.

"The Only College Weekly in New England" is still in a flourishing condition, showing the perseverance of its editorial board, who support it not only with their mental productions but also with their funds. It is a good paper in many ways, and deserves a larger support than its own institution seems to give it.

The *Argus* favors its readers with four long columns on Homer. It is a strange fact, and one to be denounced that so many of our exchanges persist in publishing abstract articles on worn-out subjects, instead of striving to benefit both their editors and readers by the production of more original matter.

The *Williams Athenæum* publishes a critique on David Copperfield; a fairly written article, but upon a rather trite subject. It must be pushed for matter.

The *Athenæum* also states that Trinity is furnishing five halls for her secret societies, which is untrue. We have but four secret organizations in our College, and the authorities have not assisted them with funds towards the halls soon to be erected.

We heartily sympathize with the *Yale Record* in the following:

"The *Niagara Index* has always been noted for its poetry. It seems to make no difference to their enterprising Muse whether it is spring or autumn or summer; she is always right there with something appropriate. This time we are treated to an effusion on 'Words that drop with Soothing Tones,' in which we are informed that words that drop under the aforesaid conditions 'breathe upon the soil of groans, Till bow'rs of laughter grow, As spots in wilderness,' &c. Such being the case, we reply, in the words of Mark Twain, 'Let her drop.'"

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